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If so, does that give it a binding authority? The class should also note the beauty, vigor and logic of his style. All these points should be illustrated by passages carefully selected from the entire prophecy.

It is not necessary to follow many of these questions through to a final conclusion. It is enough to raise some of them and then grapple with them later in the other prophets. Some of these questions should come up in connection with each of the prophets. For example, the idea of God which is announced by each prophet should be studied, and the entire prophetic teaching on this theme might be gathered up at the end in a paper on "The Prophetic Conception of God." The discussion of social questions begun in Amos will be continued in Hosea, Isaiah, Micah, Jeremiah and even in Joel and Malachi. The relation of morality and worship to religion should be studied in the pre-exilic and post-exilic prophets, and the contrary ideas of Amos and Malachi can be shown as not contradictory but supplementary and as bearing directly upon the question of the Church and the social problem. The ideas of service, sounded in Amos and exemplified in the lives of Isaiah the first and Jeremiah and culminating in the servant passages of Second Isaiah can be used to teach the greatest lesson which the prophets offer to modern minds. The prophetic call to a life ministry can be related to one's choice of a life work.

My main thesis in this paper is the one with which I started. The student will retain comparatively little of what is discussed in class. But he will be likely to retain that part which is bristling with life. Therefore, whatever the course contains in the way of critical, historical or literary study should always be used to sharpen the student's picture of the prophet himself and of that prophet's contribution to social, moral and religious truth.

TEACHING THE APOCRYPHA AND PSEUDEPIGRAPHA

(By Prof. Henry T. Fowler, of Brown University.)

My interest was intense as an undergraduate in a previously unknown world—that of the Jews under the Greek rule, the heroic Maccabees, the Pharisees and Sadducees. Does this period possess peculiar interest for those who already know

something of our Canonical Scriptures? Repeated testimonies from college students convince me that this is true. And I do not believe that the interest of this period is limited to those of collegiate age. We have recently had in our Providence Biblical Institute two lectures on the Apocrypha from the head of our English Department in Brown University—a treatment professedly literary rather than critical. At the close of the second lecture, an elderly lady, greatly interested in Bible study, came up to me asking with much earnestness: “Do the Jews know these books of theirs? Why don’t they make use of them?” I have not had similar opportunity to try the material on young people of high school age, but I am hoping to have it tried. In the series of Old Testament biographical histories for secondary schools that Professor Wood, Professor Dahl, and I have been writing, I have the third volume, and I have included in it chapters on “The Maccabean brothers,” on “John Hyrcanus and His Unworthy Sons,” and so on. If I know anything about boys, they will find no other parts of the volume more interesting than these.

The inherent interest of this period and its literature is further indicated by the prominent part that it has played in the art and literature of Christian Europe. Our English professor reminded us the other day that the canvases of Europe are gory with the head of Holofernes and that in Saxon literature the poem of Judith is second only to Beowulf.

In this company I need not stress the importance of understanding the development of Biblical thought in its relation to the changing experiences of life as it was known at the Palestinian crossroads of history. Perhaps, however, we have not all fully realized how vital to that understanding is some knowledge of the Apocrypha and Pseudepigrapha. To gain such knowledge the materials are now readily available, so that our undergraduates today may know some things better than the scholars of Dr. Broadus’ generation; but if we add to the materials he suggested, the Apocrypha and Josephus, only a copy of the “Book of Enoch” and the “Psalms of Solomon” much may be done to fill up the gaps.

With our present dating of the Canonical Scriptures, the writing of the Apocryphal and Pseudepigraphic books overlaps the Canonical. Ecclesiasticus, the earliest Enoch apoca-

lypses, perhaps are earlier than the latest Canonical books. Following the Canonical books these books come right along in almost unbroken succession—the later sections of Enoch, Jubilees, the Testaments of the Twelve Patriarchs, Judith, the Psalms of Solomon, the Assumption of Moses, the Apocalypse of Baruch. Already at this end we are overlapping the writing of the earlier New Testament books. There are no longer “centuries of silence,” hardly even any generation of silence: the decades are vocal with history, song, story, apocalypse—all telling us of the currents of thought and hope and faith that were flowing on, developing the Old Testament, glimmering hope of a future life into the militant faith of St. Paul’s Jewish contemporaries, separating the Old Testament, prophetic glimpses of an Anointed One into a many colored spectrum of varied Messianic visions, or exemplifying that absolute devotion to the Law which, before the coming of our Lord, had become the glory and the tragedy of Judaism.

It seems absolutely impossible for students to have an historical comprehension of the mission and teaching of Jesus and of the rise and early problems of Christianity without first hand acquaintance with at least some of the books in both groups.

I would therefore emphasize the importance of teaching the Apocrypha and Pseudepigrapha in school and college on these grounds:

1. The inherent interest of the material.
2. The prominent place it has held in the development of our literature and art.
3. The importance of the material for a connected, historical understanding of the development of Judaism and the rise of Christianity and its New Testament.

Our time is so limited that we must select carefully from this field. For myself I choose especially with a view to showing the later development of different types of Old Testament literature and, much more than that, the development of the two great hopes of later Judaism, heaven and a Messianic age. Possibly not the least important aspect of this study is its help in understanding the real nature of an apocalypse and consequent safeguarding against the distracting and demoralizing interpretations of the great Christian Apocalypse which have again become rife in these disturbed years.